The Christian Century

PUBLISHED WEEKLY

What Asians Want
By Pearl S. Buck

The Arabs Can't Go Back
By J. Henry Carpenter

Politics and the Generals
An Editorial

They Never Had It So Good
By Renwick C. Kennedy

JUNE 27, 1951

In This Issue

PEARL S. BUCK hardly needs identification to any literate American—or other literate person, for that matter. Born in China, the daughter of missionaries whose lives she has memorably recounted in two of her books, *Fighting Angel* and *This Proud Heart*, Mrs. Buck graduated from Randolph-Macon College in this country, returned to China as a Presbyterian missionary, wrote a couple of books and then suddenly, with the publication of *The Good Earth* in 1931, found herself world famous. The total number of her books is now too extensive for listing here. She has received both the Nobel and Pulitzer prizes. Mrs. Buck's article in this issue is a slight condensation of an address which she delivered before the Chicago Council on Foreign Relations on April 5. It retains the informal pungency of a stenographically reported speech. Reprints of the entire speech are available from the Chicago Council, 116 South Michigan Ave., Chicago 3, Ill. Single copies, 30 cents; 5 copies, $1; 6 to 99 copies, 20 cents each; 100 or more, 15 cents each.

J. HENRY CARPENTER also needs no introduction to our readers, since he writes our weekly newsletter from New York. He is also executive secretary of the Brooklyn division of the Protestant Council of the City of New York. Dr. Carpenter's article is based on recent observations as a member of a study group which toured Palestine under the auspices of the American Christian Palestine Committee.

RENWICK C. KENNEDY is another writer familiar to readers of The Christian Century. Mr. Kennedy is minister of the Associate Reformed Presbyterian Church, Camden, Ala.

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Coming Events

June 25-30. Winona Summer School of Missions, Winona Lake, Ind.
June 26-30. American Baptist Assembly University Pastors' Conference, Green Lake, Wis.
June 30-July 7. American Baptist Assembly Christian Writers and Editors Conference, Green Lake, Wis.
June 30-July 7. American Baptist Assembly Laboratory Leadership School, Green Lake, Wis.
July 1. Patterson Grove Campmeeting, Huntington Mills, Pa.; Allen E. Claxton, speaker.
July 1-3. Lutheran Church—Missouri Synod Laymen's League, Sioux City, Iowa.
July 2-6. National Lutheran Council Regional Home Mission Institute, Estes Park, Colo.
July 2-8. Cumberland Presbyterian Young People's General Assembly, Shelby Forest State Camp, Memphis.
July 9-10. National Council of Churches Summer Missionary Conference Northfield, Mass.
July 9-19. Oberlin Graduate School of Theology School for Rural Leaders and School of Weekday Religious Education, Oberlin, Ohio.
July 9-Aug. 10. New York University Religious Education Department Workshops, New York city.
July 7-14. N.C.C. Joint Department of Evangelism Christian Ashram, Green Lake, Wis.
July 7-14. American Baptist Assembly Lay Leaders' Workshop, Green Lake, Wis.
July 7-21. Summer Institute for Social Progress, Wellesley, Mass.
July 7-Aug. 3. Summer School of Alcohol Studies, Yale University, New Haven, Conn.
July 8. Patterson Grove Methodist Campmeeting, Huntington Mills, Pa.; W. Lynn Crowding, speaker.
July 8-13. Nebraska Council of Churches Laboratory School for Children's Workers, Lincoln.
July 9-15. International Society of Christian Endeavor 41st Convention, Grand Rapids, Mich.
July 9-19. Princeton Institute of Theology, Princeton, N. J.
July 9-20. Institute of Scientific Studies for the Prevention of Alcoholism, Loma Linda, Calif.
July 9-27. Union Theological Seminary Conference for Ministers and Religious Leaders, New York city.
July 11-15. German Evangelical Church Lay Meeting, Berlin.
July 11-18. N.C.C. Department of Christian Education Conference on the Christian World Mission, Silver Bay, N. Y.
July 14-23. American Baptist Assembly Conference on Music, Art and Drama, Green Lake, Wis.
July 15. Patterson Grove Methodist Campmeeting, Huntington Mills, Pa.; Bishop Wilbur E. Hammaker, speaker.
July 15-20. American Baptist Assembly National Children's Workers Conference, Green Lake, Wis.
July 15-21. United Christian Youth Movement Southwest Conference, Lake Brownwood, Tex.
July 15-Sept. 5. Winona Lake Bible Conference, Winona Lake, Ind.
July 16-20. National Lutheran Council Division of American Missions Regional Home Mission Institute, Parkland, Wash.
July 16-26. N.C.C. Joint Department of Evangelism Christian Ashram, Bridgewater, Va.
July 17-20. Juniata Summer School of Alcohol Studies, Huntingdon, Pa.
July 18. General Board, N.C.C., New York city.
July 18-19. National Conference of Prohibitionists, Winona Lake, Ind.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVIII CHICAGO, JUNE 27, 1951 NUMBER 26

EDITORIAL

FOR SOME REASON, the United States evidently thinks this is a good time to boast about the increasing destructiveness of its atomic weapons. So much, in fact, is being told by the Atomic Energy Commission regarding the A-bomb tests at Eniwetok during April and May that David E. Lilienthal, former chairman of the AEC, is alarmed. It cannot be good public policy, Mr. Lilienthal protests, to tell the Russians so much about new developments in our pursuit of bigger and better bombs. The first explanation of the loquacity of the AEC and the armed services which will occur is that we are once more trying to scare the Russians. That tactic hasn't worked in the past, but it conceivably might this time, especially when the reports carry indirect hints—as these of the Eniwetok blasts do—that the tests pushed us well along toward perfecting a hydrogen bomb. However, the possibility has been suggested that AEC Chairman Gordon Dean and Lt Gen. Elwood Quesada have been whooping it up over what went on at Eniwetok to offset recent acknowledgments by General Vandenberg and other air-force authorities that Russian jet planes in Korea have proved mechanically superior to any U.S. jets in action there. Emphasis on our superiority in atomic weapons, according to such explanations, is an effort to reassure our European allies who have been frightened by the reports on the jets. Meanwhile, Congressman F. Edward Hebert of Louisiana, what was at Eniwetok, says, "I had a feeling that I was standing at the gates of hell looking into eternity." Don't we all?

Bomb Threats Emphasized

Wedemeyer Testimony Reveals Confusion

GENERAL WEDEMEYER's three days on the witness stand in the MacArthur hearings managed to confuse both the Senate committees and the country. We believe, however, that the general was as candid a witness as has been heard and that the final effect of his contradictory testimony could be salutary. The public interest would have benefited had other witnesses as frankly admitted that they had changed their minds. Senators who have hoped that the hearings would discredit the administration expected Wedemeyer to prove a strong supporter of General MacArthur. When the former commander in China said that China's Manchurian bases and railways should be bombed, even at the risk of war with Russia and withdrawal of the other U.N. nations from the Korean campaign, it looked as though this expectation would be fulfilled. But when he also said that such air and naval action would not defeat Communist China and that Congress should follow the advice of the joint chiefs of staff—who are against the MacArthur proposals—the senators conducting the hearings confessed their bewilderment. There were many other contradictions in the Wedemeyer testimony, especially between what he had thought and said in 1945 and 1947 and what he advocates now. One morning Chicago's antiadministration paper, the *Tribune,* stretched this headline across its front page: "Defy Russia: Wedemeyer." On the same morning the pro-administration *Sun-Times* displayed this banner headline: "Support Chiefs: Wedemeyer." Both headlines were warranted by the testimony. The explanation for such confusion, we take it, is that Wedemeyer is an honest man who, after being as interior to the situation in the Far East as any American, is thoroughly confused himself as to what should and what can be done. All he is sure of is that there is no quick and easy, and certainly no sure, solution for the problem confronting the U.N. and the United States. The more one knows about the situation in and around Korea, the more dubious and less satisfying all proposals seem. If the Wedemeyer testimony should make the American public aware of this, it will have rendered an important service.

India Aid Passage Creates New Opportunities

CONGRESS finally passed and the President has signed legislation extending $190 million in emergency food aid to India. Thus India will be enabled to purchase two million tons of grain from this country and insure a daily allotment of nine ounces to every person in the famine area until the next crop can be harvested. This means that India has won its fight against starvation unless another crop failure follows in the wake of last season's disastrous drought. It could have meant the cementing of American-Indian friendship by a spontaneous and generous response from Americans to the emergency needs of starving Indians. Unfortunately it means something less than that. Instead of speedily translating the good will and desire to help of the American people into a gift of grain, Congress haggled over terms and tried to use American aid as a club to force India to vote our way at the United Nations. Communist propagandists will interpret this bill as an example of economic imperialism. They will say that American capitalists have seized on India's distress as

an opportunity to turn into dollars grain that would have rotted in our granaries. Fortunately, strong pressure from religious and civic groups produced amendments to the bill which encourage the sending of additional relief by private agencies. The Economic Cooperation Administration is directed to pay the ocean shipping costs of all relief packages and supplies donated by religious and voluntary organizations. The legislation also provides a scholarship program for an exchange of students, professors and technicians to be financed out of the interest payments India makes on the loan. However, this fund is limited to $5 million. These two amendments give Americans another chance to prove to Indians the genuineness of our friendship. Under the first, churches and civic groups should start an all-out campaign to collect a huge gift of grain to be sent to India. And an effort should be launched to use all Indian payments, whether for interest or on the principal indebtedness, to finance projects designed to create greater mutual understanding and regard between the two countries.

'*Our* Church is the Una Sancta'

COOPERATION with other churches comes hard for a church which thinks that it is the only church and the whole church. Any communion that has that opinion of itself and yet tries to be cooperative deserves an "E" for effort. Rome, strictly logical at least in this matter, doesn't even try. The Eastern Orthodox churches are perhaps less consistent, but they are more cooperative. Some of them are members of the World Council of Churches, although a strict construction of their own theory of the church would isolate them equally from conference or collaboration with others. Dr. Hamilcar Alivisatos of the Greek Orthodox Church, a member of the central committee of the World Council, is quoted by Religious News Service as exhorting a group of his church's theologians in these terms: "The world is passing through a crisis of religion. An open war exists against the Christian faith. If this war against Jesus Christ is lost [he means won] the other secondary things—differences between the various denominations—are without any value. The Christian church is in danger. All Christians, therefore, regardless of their denomination, must see the need of cooperation . . ." This call to Christians of all denominations to rally to the support of the endangered church, would seem to presuppose that they are all in it. But another speaker at the same conference, Dr. Panayiotis Bratsiotis, a professor of theology in the University of Athens, while urging that the bond of love be strengthened and that cooperation be encouraged as a matter of "practical Christianity," added: "We must remember that our church is the '*Una Sancta,*' and this fact must never be forgotten in our relations with other churches." The *Una Sancta* means the "One Holy," with "Church" understood. This speaker expressed the hope for ultimate union of all Christians. That necessarily means union in one church. Since the "One Holy" is, by definition, the only real church, and by further definition is identical with "our church," the conclusion is obvious. But though unable to think of union in any terms except absorption, the Greek Church does not want to be isolationist in practice. In "Faith and Order" it is prepared to teach but not to learn. In "Life and Work" it can work in partnership with others. The logic of the position may be shaky, but the spirit of at least half of it is praiseworthy.

Syria Rejects Point Four Aid

SYRIA's refusal to accept technical assistance offered under Point IV underscores the depth to which the prestige of the United States has fallen in the Middle East. While domestic considerations certainly entered into Syria's decision, basically the step reflected anger and fear growing out of U.S. policy in Palestine. Syrians are perhaps the most strongly nationalistic of all the Arabs. This nationalism is intimately linked with fear of social and political change on the part of wealthy landowners. These landowners, aided and abetted by French financial interests, were fighting a losing battle against the educated and socially liberal young effendis up until the decision to partition Palestine in 1947. Since then resentment at American favoritism for Israel has gone far toward persuading the liberals that the two groups have common cause. To a large extent the social and cultural renaissance which had begun to spread from Arab Palestine and Lebanon into Syria has been nipped in the bud. Nevertheless, there still remains a relatively large and able group of Syrian liberals who would like to get back to the unfinished agenda of reforms they had hoped to accomplish in this generation. These men are potentially friends of the West. The reforms they desire are democratic. Yet in the last four years almost every point in American Middle East policy has served to cut the ground out from under them and to strengthen the reactionary landowners in their control of government and the Communists in their role as the people's real friends. About the only effective means of protest left to these liberals was to join the reactionaries in denouncing the pretense of U.S. "equal" treatment which lumps all the Arab countries together and offers their 40 million inhabitants the same aid offered Israel with 2 million population. If the American goal in the Middle East is liquidation of the democratic elements in the Arab countries, it is succeeding admirably. In Syria the job would appear nearly completed.

What Have We Learned From China?

THESE are trying days for Christians in China. They should be days of soul-searching for leaders of the Christian missions movement. While we should patiently reserve judgment about individual Chinese who either consciously or unconsciously are using the church to serve communist ends, it is not difficult to understand what is happening to the church in China. It is being split into two factions: those who refuse to compromise with the regime and are going underground, and those who believe that compromise is a necessary expedient. If the signatures on manifestos and personal broadsides condemning Christian missions as a "tool of imperialist Western powers" are any indication of their thinking, most church leaders

still believe that they can work out some kind of *modus vivendi* with the new regime. If, as reported, most of the leaders are making these statements with mental reservations or under duress, the damage is being done as effectively as if they were in wholehearted agreement with the documents they sign. The split in the Christian ranks is profound and permanent. Korean Christians had much the same experience under the Japanese. Distrust of all who collaborated, or simply cooperated, with the government has been the cause of much strife and continued schism in the years following liberation. Chinese leaders are aware of what happened in Korea. They seem to have learned nothing from it. Suppose the Mao regime were to fall tomorrow. Would the Chinese churches be able to take up where they left off? Almost certainly not. What happened to bring about this situation? It is at this point that the missions movement needs to search its own soul. Was there a touch of imperialism in our mission organizations? Did the mission boards regard the Chinese churches and leaders as first-class citizens of the Kingdom of God or as colonial subjects of the sending denominations? If the latter, what steps are being taken *in other lands* to change the pattern of a missionary program developed during and often patterned after colonialism in government? For example, is what we have learned in China already beginning to effect missionary policy in Africa?

Schism in the Kyodan

WE HAVE HOPED that we are wrong, as the mission board secretaries say we are, in believing that the policies followed by many boards will eventually result in breaking up the United Church of Japan (Kyodan). Now comes news that 36 former Presbyterian-related churches have made good their threat to secede and are in process of forming presbyteries in Tokyo, Hokkaido and Kansei. At the same time a group of pastors with Presbyterian and Reformed background who have not left the Kyodan have formed a new fellowship. Their avowed purpose is the renovation of the Kyodan from within, perhaps replacing the present corporate union by a federation of the denominations from which it was constituted. What they want approximates the federal union plan proposed for American churches by E. Stanley Jones. Just how much support these pastors will be able to muster we do not know. Nor do we know whether their example will be followed by former Methodists, former Baptists and other "formers." Our guess is that the future will depend on the attitude of the missionaries. They set the pattern for what is happening by organizing missionary fellowship groups on a denominational basis. Many of the older missionaries would welcome a return to the denominational pattern. The sending boards know this but have done little to change the situation. Given this attitude on the part of a substantial number of missionaries, and the fact that hardly any of the denominations are contributing as liberally toward the work of the Kyodan as they formerly did to their denominational missions, it will not be surprising to see still further secessions from the united effort. Instead of being the one united Protestant church of Japan which it set out to be, the Kyodan is now simply another Japanese denomination. Plagued by slow attrition and inadequate financial support, it has never been able to overcome its original handicaps of a war-weary leadership and a lack of vision or vigor for the challenge that confronts it. Mission leaders and Japanese churchmen should hasten to confer on a new strategy of partnership in evangelizing Japan before the sands in the hourglass entirely run out.

Isn't This Where We Came In?

IN A RECENTLY issued white paper, the government of West Germany has made a decisive bid for leadership in the unification of Germany. The document is an open invitation to all Germans to give their allegiance to the West Germans in their struggle against the Communists who have surrendered East Germany and accept Poland's claim to the territory beyond the Oder-Neisse line. The paper lays claim not only to the Soviet zone now under the control of a puppet regime but to all lands detached from Germany since the war. Renouncing all territory taken by the nazis, the West German government demands that Germany have restored to it all territory detached since 1937. It specifically claims East Prussia, the lands beyond the Oder and Neisse rivers which have been taken over by Soviet Russia and Poland, the Saar and the border lands annexed by the West. American authorities are reported to have taken a favorable view of the paper. They point out that it claims only the frontiers defined in the Allied military agreement of 1945. But these frontiers were then listed as subject to change in the final peace settlement. French activity in the Saar has left little doubt that the ground is being prepared to detach that area from Germany. Poland has ceded territory to the Soviet Union in exchange for the land east of the rivers. So now begins all ovr again the ancient dispute between Germany and her neighbors. Perhaps in this instance as in other times Germany is more sinned against than sinning. But the pattern is a familiar one. A prostrate Germany has staked its claim. A strong Germany will try to possess it. Only statesmanlike compromise can keep this white paper from becoming a first step toward some future war. Of more immediate importance, the paper threatens to be the occasion of a flare-up between France and Germany which could wreck the Schuman plan and endanger western European unity in the present critical period.

Connecticut Votes for Church Bingo

CONNECTICUT's legislature has voted to legalize games of chance run by religious, charitable and nonprofit civic organizations for fund-raising purposes. Governor John D. Lodge is expected to sign the measure. At the same time the attorney general of New Jersey has ordered all games of chance banned, but there is doubt whether the order will be enforced against churches. . . . Greece's highest court has taken under advisement the complaint of a group of schismatic churches that the

Greek Orthodox Church is using strong-arm tactics to suppress them. It is claimed that 300 churches have been closed and priests, monks and other leaders imprisoned. The "schismatics" thus summarily handled insist on sticking to the Julian calendar, while the Orthodox Church of Greece officially adopted the Greogorian 28 years ago. . . . At the conclusion of their 15-weeks' murder trial, the longest criminal trial in New Jersey's history, four of the Negro defendants in the "Trenton Six" case (see editorial, May 23) were acquitted and two found guilty and sentenced to life imprisonment. Strangely, the two charged by the state with being the actual killers were set free. The two convictions will be appealed. . . .Comment on the French election is delayed until final returns are available. First reports indicate a recurrence of the Italian pattern—a drift by the voters away from the center and toward extreme right and left. That, it should be recalled, was the pattern in Germany which led to seizure of power by Hitler and the nazis.

Politics and the Generals

SLOWLY and with ebbing public interest the MacArthur hearings are moving toward their close. General Wedemeyer's enigmatic appearance on the witness stand, commented on elsewhere in this issue, momentarily woke the nation from its apathy. But the end is in sight, and it now looks as though the hearings would expire rather than close. After that there may be reports to the Senate and to the nation; if there are, these will follow party lines closely. During the weeks of testimony the administration has moved toward its opponents' position on two matters—the future of Formosa and admission of Communist China to the U.N. Otherwise the hearings leave the issues involved about where they found them. And public opinion, which tended to divide along partisan lines when the hearings started, will be divided very much along the same lines as they end.

One fact, however, has been brought out in the hearings which may in the long run prove more important than anything likely to be discussed in the majority and minority committee reports. This is the dangerous extent to which formulation of our national policy has become a prerogative of our generals. If the MacArthur hearings have been a sort of public assize into the making of foreign policy, then the public needs to take notice of the extent to which it has been witnessing a contest between generals. The hearings started with the issue of military subordination to civil authority at the forefront. Apparently, this issue was washed out at once. Everyone, including MacArthur, agreed that the civil authority is paramount in the American system of government. But the hearings have shown that this is a principle accepted in theory and almost ignored in practice. What the nation has been watching has been, in the main, an attempt by civilians to bolster their partisan positions on foreign policy by showing that the generals are on the side of their parties.

The MacArthur hearings, in other words, have developed into an effort to prove that the top officers of our armed forces line up on one side or the other in our internal partisan struggle. The United States is coming out of this remarkable episode in its history with what, in the public mind, amounts to a panoply of Democratic and Republican generals. National policy is thus almost reduced to the level of a quarrel between small boys: "My general can lick your general." As for the armed forces themselves, their leaders must have an uncomfortable feeling that their careers from now on depend on how they answer the partisan question, "Whose general are you?" This, we submit, is a bad outcome for the armed services. It may prove far worse for the country.

One immediate effect on the country can be seen in the growing discussion of generals as presidential candidates next year. If the Republicans try to stampede the voters with MacArthur, will the Democrats counter with Eisenhower? A few weeks ago such a question could have been tossed aside as ridiculous. Not now. To be sure, General MacArthur has disavowed political ambitions, and only last week declared that he was embarrassed by the campaign for his nomination launched in southern California. But the speeches he is making in Texas do not sound like an old soldier fading out of the political picture; they sound like a candidate in the making. On the other hand, while Eisenhower ostensibly is holding aloof, certain Democrats—notably Senator Douglas—are already boosting him, and if the Republicans come up with a general at the head of their ticket the political pundits are predicting that Eisenhower will be the Democrats' natural and almost inevitable choice.

Even the generals who have tried to stay out of this partisan struggle to enlist them find themselves dragged in. Look at what has happened to General Bradley. Few commanders have shown a sounder comprehension of the place of the military in the American scheme of government or a more honest desire to keep it as it has been. On the witness stand, General Bradley testified that he had never voted and that he had no attachment, either formal or sentimental, to either of the major parties. Nevertheless, Bradley had not completed his testimony before Senator Taft was storming the press with the accusation that of course Bradley was nothing but a stooge for Truman and the Democratic administration. By this time Republican politicians and newspapers have spread that idea throughout the country. Despite everything Bradley can do, he comes out of the MacArthur hearings fixed in the minds of millions of his countrymen as a Democratic general. And so for his colleagues of the joint chiefs of staff.

"How can it have happened," Walter Lippmann asked the other day, "that we have sunk to the point where the two parties are rallying around opposing generals, and where no civilian in the government or the legislature is regarded as having any authority unless he has a general to speak for him?" Mr. Lippmann's answer to his own searching question is that this situation, revealed by the MacArthur hearings, results from President Truman's failure to bring big caliber civilians into his administration. Realizing his own lack of political stature and fearing to have other civilians around who might overshadow him, Mr. Truman has tried to make his administration look good "by leaning upon eminent soldiers and by drawing upon the reflection of their glory."

So runs the Lippmann argument, and there may be something to it. We suspect that there *is* a good deal to it. On the other hand, it can be plausibly argued that this emergence of the generals in the national king row is an inevitable consequence of America's new position as a world power. "World leadership" is a swelling phrase which has brought a glow of prideful satisfaction to most Americans—including American churchmen—as they used it. It has been spoken of as though it were necessarily a beneficent state of affairs under which American idealism could come to full flower. But world leadership in a time when we face a powerful rival, who is aiming for the same goal with no holds barred, means a tough fight. In any nation with a tough fight on its hands, the fighters are likely to take over.

We think there is more in this explanation of the growing power of the generals than in Mr. Lippmann's. In the position in which the United States now finds itself, when our foreign policy as the leader of the free nations seemingly involves military commitments all over the globe, it is inevitable that our generals should move into a position of greater importance in our national councils than they have ever held before. Consider, for example, the disposition of such a question as our attitude on the future of Formosa. General Wedemeyer differs from General MacArthur as to the extent of the consequences to this country which would follow from a Communist occupation of Formosa, and both of them differ from the joint chiefs of staff. However, in the nature of the case military opinion must figure largely in settling such a policy issue. And so with many other issues in the field of our world relations.

Nevertheless, it is important to the future of the republic that in all such matters the generals are held to the role of technical advisers and nothing more. If, for immediate partisan advantage, they are encouraged to step out of that role to take over the direction of government or the control of policy, ruin lies ahead. Not only will they thereby lose the objective position which alone fits them to act as technical advisers, but the very nature of our government will change. Something not unlike what happened to Rome when the time came that its commanders on the frontiers served with one eye on the city on the Tiber, always waiting for a favorable moment to start marching to seize the throne, would then become a real danger for this republic. The French and Latin republics have shown how easily this danger can develop.

The United States has hard and dangerous going ahead. One of the problems which world leadership is bringing is how to live with a growing military establishment and not be militarized. Our best protection against that danger, we are convinced, is the civilian temperament of the American people and their deep-rooted conviction that the Founding Fathers were profoundly wise in their emphasis on the subsidiary position which a professional military caste must occupy in a successful democracy. Whatever else the MacArthur hearings may or may not have shown concerning the state of the nation, they constitute a warning against letting our political life slip any farther into rivalry between opposing bands of generals. Wars, said Clemenceau, are too important to be left in the hands of the generals. So is the fate of the republic.

The Moss on the Bucket

EDITOR THE CHRISTIAN CENTURY:

SIR: My pastoral counselor, the shepherd of St. John's-by-the-Gas-Station, had posted up on his bulletin board a topic for next Sunday, "Christianity's Deadliest Rival." When I saw him I said, "I see you are preaching on communism."

"Not by a jugful," he growled. "And I'm not getting out the old sermon on something called 'secularism,' either. I'm going after the real Devil, the one with the horns. Today the deadliest rival of Christianity is *nostalgia.*"

There must have been a tone of skepticism in my cough, for he warmed to his work. "Take a look around you. You can see in many ways we are bolting right back to the past. Particularly, we are heading in our yearnings back to the 1920's, which is the Heavenly City of the pilgrimage of a lot of folks now. The theme song is not 'Onward, Christian Soldiers,' but

> Backward, turn backward, O Time, in your flight!
> Make me a boy (or girl) again, just for tonight!

"It's an Old Oaken Bucket religion, with a Currier and Ives effect, like the print of 'Going to Grandma's for Thanksgiving.' Professor Harold Lasswell says that we 'have an attachment to the moss on the bucket, which makes us forget that it is the bucket and not the moss which is the important thing.'

"Look at the literary scene. How else can you account for the strange Scott Fitzgerald revival? *This Side of Paradise* looks like paradise itself to many looking backward. This picture of an earlier postwar era, conjured up by fond (and distorted) memory, has resulted in a ridiculous overvaluation of a writer who expressed the mood of many in that time. It is an attractive picture, when Korea was just a place where funny-looking men wore tall hats tied with a string and Formosa was just an island.

"Now we are getting it in economics. The Golden Age is behind. The 1920's were before the Fall of Man. So we have a loud clamor for the economic wisdom of the Boom Era. There are hosts of people who really believe that the depression of the thirties was caused by the New Deal. They are spiritual descendants of Pliny, who, when Vesuvius was covering Pompeii with lava and he was told to get going, calmly replied, 'Everything will be all right.' It wasn't. And it won't be if we follow the pattern that brought on the Vesuvius of the depression. It is easy to forget that the 1920's ended with 1929 and the Big Bust.

"So nostalgia, a sentimental dreaming about the 'good old days,' is the easiest religion. No duties attached. Just sing about it. The favorite religious song of many gatherings of businessmen is 'The Little Brown Church in the Vale.' The Vale is far enough away to be safe. But the Little Brown Church on Market Street, concerned with the market and its effect on humans, is often not so happy a thought. I am afraid of the Church of the Holy Nostalgia."

"So long," I said. "But don't get apoplexy."

"I'd rather die of apoplexy than of paralysis," he answered, with a mean look.

So long to you, too.

SIMEON STYLITES.

What Asians Want

By Pearl S. Buck

THERE NEVER was a time when history was more important than it is now. Some Americans are inclined to think that everything now happening to us is accidental and undeserved. It is true, in a sense, that we do not deserve all that we are now enduring, but nothing that is happening is accidental. All is in the inevitable sequence of history. Everything that is happening at this moment in Korea and everywhere else in Asia is a direct result of what has gone before. If you haven't recently read history—not in the day-by-day assignments of students in high schools and colleges but in the broad sweep of following the peoples of the world in the long reaches of human life—then I pray that you do so now, because you cannot possibly understand our present or foretell our future unless you understand that what is happening to us at the moment is the result of history—past history in the hundreds of years gone by, and immediate history of the present since the Second World War.

I speak as an American, because I am an American. I am interested in America, not only because it is my country but because at this moment in history we are the strategic center of the world. Whether we would be or not, we are. It is very important, therefore, for us as Americans, before we approach the peoples of Asia, to realize and to accept the fact that we are—for a moment, I hope and trust, only—the most hated people in the world.

Why Do Asians Hate Us?

Every American when he hears that said must have a sense of injustice done him, because above all peoples we have been generous. We have sent men and women from our country for many years as missionaries, to perform good works. We have given with good will to the peoples of Asia, and particularly to China. It may seem well-nigh incredible to you, as indeed it does to me, that we should be and are now distrusted. What are the reasons for this attitude toward us of the peoples of Asia? We ought to be able to understand them, with our history of freedom and independence. I think we would understand them, and they would understand us (for their understanding of us is just as little as our knowledge and understanding of them), if we examined the barrier that is between us.

The barrier that is between us is a psychological one. It lies in the fact that what is realism for the peoples of Asia is not realism for us. It is quite natural in a people like ourselves, who have lived 2,000 years of work and achievement within the space of only some 200 years, that we should think of realism in terms of practical achievement—cities built, industries set up and going as no industries do anywhere else in the world. The tremendous civilization today that is typically American has been built in less than three centuries. It is not all material civilization. I am not one of those who believe that all spiritual life is in the East. I find among our own American people very definite spiritual and mental values of which the people of Asia are totally ignorant, as we are ignorant of theirs.

For the people in Asia, however, realism means something else, primarily. They value material achievement. They would like to live without fear of starvation, in houses sanitary and modern. But they do not express *themselves* in these ways. They value good human relations, for example, and what we call peace of mind, more even than bridges and railroads and humming factories. For them, realism is expressed psychologically, let us say. Our approach, therefore, to the people of Asia must be psychological, just as their approach to us, to be sure, must be in terms of objective things and achievements. They are beginning to understand this. But we have not learned to understand that the peoples of Asia call realism that which we call the intangibles.

Not Wanted on Old Terms

We must find this new comprehension because the peoples of Asia do not want us on the old terms. They do not want us any more on the terms of missionaries bringing an exclusive gospel to them. They do not want us on terms of business in which we own 51 per cent. They want us on terms of complete equality. And we will not be able to get that equality, and they will not accept us and therefore we cannot accept them, for acceptance must be mutual, until we understand the state of mind that we each have on our separate sides of the world.

Now, from history, we must realize that past centuries in Asia are working against us now. We Americans are actually the most innocent of all peoples in regard to Asia. We never had an empire there, we never planned an empire there, we do not plan an empire now. The more I know Americans, the more I realize that we are not empire-minded people. We cannot, perhaps, concentrate long enough to build an empire. We have not the endless patience for it. We have not the will to dominate. We would get chummy with the people, and you cannot get chummy if you are an empire builder. The more I know of my people the more I know that we are not the stuff of which the past was made—we are the stuff of which the future may be made.

Experience with the White Man

Nevertheless, we have inherited the past. We must not forget that the experience of Asia with the white man from Europe has been an unfortunate one. Nearly every country in Asia was colonial or semicolonial. When I was a child I grew up beside the Yangtze river, and I used to see the American ships, too, with the English and the French and the German and the Japanese, sailing up and down interior waters of China. We did not belong in that company. We never fought opium wars. We never seized land or asked for concessions. But we did come in, like the tail after the dog. We took advantage of what

others had won. When special rights were given, we said rather apologetically that we wanted them, too. The peoples of Asia remember this.

Three hundred years of unhappy tradition remain in the permanent memory of Asia. All the things you have heard about white domination there are true, and many of which you have not heard. Now it is *we* who inherit that unhappy past—not the English, not the French, not the Germans, not the Portuguese, not the Spanish, not the Dutch. Their day is over and Asians know it. But they are still afraid of white people and they are afraid of us. We are young, strong, greedy, they fear, for power, as other white peoples have been. We have not made them believe that we are not empire builders. They cannot believe that any white people are not empire builders. It is our task to convince them that we are not.

How is it that we have not been able to do so? Since the end of the Second World War the unhappy fact that the Americans representing us in all the countries of occupation have been military men, has tended to deepen their fear of us. They want to trade with us, but they are afraid even to trade. They remember that in the past, empire began with trade. We shall have to devise a way which will make them believe in us. We shall have to be honest about ourselves, because we cannot fool the peoples of Asia. They are far older than we are and they knew all the tricks before our great-grandparents were born. We must convince them that our way of trading is not the beginning of an empire. For there is reason in their fear. England went first into India as a trader, not as a conqueror, not as an invader, and stayed three hundred years.

The Military Shadow

Asians are afraid, too, because we have entered Asia with militarism. I am not a pacifist. I believe that war is like any other disease. If we do not create the atmosphere in which germs die, we must face the disease when it attacks. I feel that it was a great misfortune for us, for example, that we had to have military occupation in Japan and in Germany. It would have been a wiser example of democracy to set up civilian occupations with the military only as police. Had we been able to make the chief in command a civilian, we would not have built upon the distrust and fear psychologically found in all the people of Asia.

There has been historically a difference in the attitudes of the people of Asia and of ourselves toward military men. We make heroes of military men; Asia does not. This difference explains the rather pathetic sight that is so often seen in China of old war lords who were great soldiers in their way, who, when they get old, do not want to be remembered as soldiers. Some of them even try to write poetry. It is always very bad poetry. No one can write poetry when nothing in the life before has been poetical. But it is because the people of the East value their poets, their writers and their saints, that sometimes a soldier tries to forget he has been a soldier.

In Chinese society the soldier was called a destructive force, one who had never produced but would only destroy. Yet it was more than that. It was a profound disbelief in force itself, physical force—a conviction that force does not win, finally. This was true throughout Chinese history and Indian history, for every invader was in the end overwhelmed by the superior civilization which he met. In history that country wins which has the superior civilization. It does not matter if military victories have been won; if the incoming civilization is not better than the one it meets, the invader will fall, and did fall.

What Do Asians Respect?

So far we have not convinced the man of Asia of the superiority of our civilization. He has seen our soldiers, and he has seen them under trying circumstances; he has not seen the best even of our American men. It is not difficult to reason that some of our problems of today are the result of the impact of our armed forces upon the peoples of Asia who never knew us before. We have not been able to overcome that impact as yet, by anything that we have said or done. They are not convinced that we are worthy of their respect.

What do they respect in a human being? The first respect of the man of Asia, in spite of his over-high rate of illiteracy, is for the truly educated person. He respects, next, in spite of some lack of integrity among his own average people, the person of integrity. Asians value sincerity, even though they have the most formal courtesy in the world, which includes a great deal of courteous lying. They know when they lie; they do not know when we lie, and that is disturbing. The primary reason for Gandhi's ability to hold his people was his utter sincerity. Now we have not that demand for utter sincerity. We do not like dishonesty. We look at the politicians and we accept a certain amount of it as the Chinese do, and yet even the Chinese who are accustomed to much human nature, thousands of years of it, and whose moral standards are comfortable, let us say, demand a sincerity which we have got to learn how to present to them.

Damage Done by 'Operation Killer'

Another reason why it is unfortunate that military men have to represent us is their attitude toward life. It was poor statesmanship that lost us, I am sure, still more Asian friends, when in Korea our operation was called "Operation Killer." The word was stupid and it showed a lack of knowledge of the mind of Asia. It was stupid for our radio commentators to say upon that occasion that in Korea we made the greatest bayonet attack that has been made since the Civil War. We killed more men by cold steel, it was announced, than in any war since the Civil War. Perhaps we did, but we should have kept quiet about it, because the announcement lost us what we cannot afford to lose—the mind of the man of Asia. He has been taught by his religion not to kill. He does not like to kill. He will let people linger along, let animals linger along, in order not to violate his religious principles against the act of taking life. He will let cows in India die a lingering death; he will not kill a fly even when he ought because he believes in the sacredness of life. And he thinks that we do not.

Now there is something irreconcilable here. It is not really irreconcilable, but until we can fathom how the man of Asia feels we must not go around talking about "Operation Killer." If the diplomats sometimes lose a

military victory, I assure you that sometimes the military lose a victory too, often by the way they speak and act.

White Snobbery

And then, of course, what most deeply moves the man of Asia is the instinctive attitude of the white man toward him. We are kind enough to the people of Asia in this country. They have nothing to complain of, perhaps, except that they have not quite as many legal rights as we might have given them. But they divine in us, with that extraordinary third sense which old peoples have, that we do not truly consider Asians our equals, as human beings. They are right. We do not, and we cannot come into good relationship with Asia until we truly root out of us the consciousness of superiority. You know what I mean. Even though the average American enjoys a man from Asia, is enchanted with his conversation, he cannot deny that there is hidden deep in him the consciousness of his own superiority. The Asian feels it.

And of course he looks at Washington. I suppose Washington has done us more damage than can be repaired—our national capital, where a man of color comes and cannot get into a restaurant or into a hotel. There's nothing that we do there that is not known in Asia. I daresay the people of Asia know more of what happens in our south and in Washington than you and I do. Many a time I have found in Asian papers facts that I did not know, though I live only a few hours from Washington. I shall not speak of the south. We have to give the south its own time. But it is a matter of national importance that we correct the situation in Washington.

What Can Be Done?

Past history in Asia has been against us. Today we almost alone bear the burden of being the white man in a world most of whose peoples fear and distrust white men. We have done nothing to lighten the burden since the end of the war. Instead, we have made it more heavy, beginning in San Francisco, when, with all of Asia looking up to us, Mr. Stettinius said that we would not concern ourselves with the freedom of colonial people. And that was the beginning of our losing Asia to communism, for above all else Asia was determined to be free. Idealism is a reality to the man of Asia. He has to have it. He quite understands our not living up to all our ideals, but he does not understand *announcing* that we are not going to live up to them. And that was the blow.

Now, what shall we do about this difference between Asian peoples and us—that we call realism two different things? We must understand the idealism on both sides—what is real to us, what is real to them. We must convey to them what it is that we believe in; we must respect their ideals. We must blame ourselves, if we would not have them think us inferior for blaming others. Confucius said five hundred years before Christ lived: "The superior man blames himself; the inferior man blames others." Let me take Korea as an example.

We have lost much in Korea. Of course the people of Korea are the supreme losers; they have nothing left. Their little country hangs from the south of Asia, south of Russia, as Florida hangs on our southern border, and it is so raked and scraped by our bombs and warfare that what was a country green and fair has become a desert. I said to a man in Korea the other day, "Do the people think it is the United States or the United Nations fighting in your country?" He was very careful before he answered me. He said, "Let us say that we call it the United Nations fighting there, but the United States is the energy." And that's what causes my fear that when this cruel time is over they will forget why we were there, if they know now. They will forget why we were there, but they will look at their ruined cities, and they will tell what children they have left, "The Americans did this. Why? We don't know. Why did they fight here? We don't know. What were they fighting about? We don't know."

I don't think they do know.

Freedom Is What They Want

And yet they will remember that all they have ever wanted is a united country. It does not matter much to them, now, perhaps, under what it is united, because they do not feel about government and theories as much as we do. The peoples of Asia have national unities so deep in history that they are far less dependent on political unity than we are. To live so many thousands of years upon a piece of earth where all the people are alike, of one skin and color, and all human ways of living are shared in common form, is to make the changes of government unimportant, and political theories and ideologies are ephemeral. We, whose roots in history are still so shallow, must cling to a unifying theory, a permeating principle. Thus, for example, in Indo-China we have fought a certain man because he was Communist. Indo-Chinese did not care that their leader, Ho Chi-minh, was Communist; they only cared that he said he wanted to free his people. Freedom the people of Asia want above all else, and they follow those who promise freedom from colonial rule. But we, who have loved freedom for ourselves, opposed Ho Chi-minh because he was a Communist. We stood for Bao Dai, the French puppet, because he was against Ho Chi-minh. Thus we stood, in the minds of the Indo-Chinese, for empire, and history was against us once more. So the people opposed those whom we supported, whom we did not really approve, and this confusion came about because we have not understood where the realistic idealism of the people lay.

What About Korea?

What shall we do in Korea? Well, if we are realistic about Korea, then we have to realize that Korea can never belong to what we call "our side." Never! It cannot even if we win a military victory there. Would we, for example, tolerate Soviet Russia in Mexico? Korea is as close to Russia and China as Mexico is to us. Neither country will endure a government in Korea that is anti-Communist and pro-American. Our own realistic common sense, taking into consideration these feelings of the present Asia, will act to make Korea a neutral country under the guardianship of the United Nations. We cannot think only of what we want. We must consider what is possible, in view of the people of Korea.

In the guardianship of the United Nations, men of Asia should be the most important—not England, not Europeans, but men of Asia. In every possible way we must

neutralize Korea politically and rehabilitate it materially. We have destroyed the lovely Korea that it was. For whatever reason we did it, it is gone. We shall have to build it again with new improvements. We cannot make it the beautiful old Korea, with all its history, but we can at least make it a country where people are healthy, a place where children have the chance of an education. We can help to revive the old Korean culture.

The peoples of Asia want independence above all else. And that means independence of us, as well as of empire. Next they want economic help—not relief, but help. And they do not want it from us alone; they want it from the United Nations. Our status now is such that they would profoundly distrust help if it came only from us. Our Point IV will be useful, frankly, only if it is administered as a part of a very large-scale contribution from the United Nations. We have failed the people of Asia and ourselves by not making the United Nations a success. Yes, we have done our share toward destroying the United Nations. But today we need the United Nations for ourselves. It is for our own sakes that we must rehabilitate the peoples of Asia.

We cannot help the history of the past, but we can shape the history of the future. We can move into a new era of common sense, the era of the world view. In this era we will understand at last that peoples need not starve, for there is food enough for all, if wisely administered. There is health for all, if the means of health are wisely administered. It is possible to do away with ignorance and fear, everywhere in the world. The means for such wisdom lie in our total support of the United Nations administrations of world food, world health, world education. This is the real work of the United Nations, necessary if the world's peoples are to be made free for democracy. We have not yet moved into that era. Many of our citizens have, but our government has not. Let us remember that our government is our servant, and not our master.

To repeat the words of Confucius, "The superior man blames himself." Let us not talk about the failures of another people. "The superior man blames himself; the inferior man blames others." With that attitude let us look at our times and see what we can do. There is no need to be discouraged, because we have infinite resources within ourselves for human understanding as well as for material achievement. I find everywhere in America a splendid spirit, that when people know they move to action. But the responsibility to know lies very heavily indeed upon us all.

The Arabs Can't Go Back

By J. Henry Carpenter

A MAIN ISSUE in the controversy now raging in the Middle East is the plight of the Arab refugees and a settlement of their tragic problem. The statement of policy which came out of the conference held in Beirut last month by some fifty top churchmen representing the World Council of Churches and the International Missionary Council, deals with this question. Anyone who has actually been in the refugee camps, who has talked to these people in groups and as individuals and who has seen their pitiable condition both in the republic of Lebanon and in the Hashemite Kingdom of Jordan, as a number of us from the American Christian Palestine Committee were able to do last month, fully agrees with the report of the Beirut conference that "they have suffered grievous physical and material losses but their mental, moral and spiritual hurt has perhaps been even greater."

However, the final recommendations reached by these Christian statesmen are exactly what the Arabs have been demanding. The three conclusions of the Beirut conference are: (1) "Such a settlement will have to contain provision for the return of a certain number of refugees to their original homes. (2) It must also include a general plan of compensation for refugees whether they return or not. (3) Many Palestinian refugees will have to settle in new homes. For their integration into the life and economy of the Arab states large sums of money will be needed, and needed quickly."

The first item, "the return of a certain number of refugees," was interpreted to our study group by Arab leaders as meaning from 50,000 to 200,000 out of the 750,000 now in camps. The second, "compensation," meant actual financial compensation to individual refugees. The third, "integration into the life and economy of the Arab states," would mean an outlay of from $300 to $400 million dollars, an estimate given by a top official of the United Nations in the Middle East.

Are These Demands Practical?

Are these demands practical? Is there any hope that they can be carried out? Did the eminent leaders who drew these conclusions at the Beirut conference base them on all the facts? Does the policy of supporting such recommendations really help the Arabs and thereby aid in bringing peace in the Middle East?

I contend that, as regards the first two recommendations, the answer to all the questions above is a flat No. There can be no return of any substantial number of these refugees to Israel and no hope of any compensation in the near future. It is an absolute disfavor to the Arabs to encourage such hopes in any way. It only holds up the peace that much longer. The greatest help would be to come out flatly and say there is no possibility of the Arabs' going back to their old homes and that individual compensation is a will-o'-the-wisp; it will not come in the immediate future and probably never will be realized in any individual case. The only solution is the third recommendation—that these people be rehabilitated in Arab

lands. The sooner we accept this and undertake immediate effort to get the Arabs to see it, the more we will do to alleviate their neglect and suffering and the greater will be our contribution toward the peace.

Israel Must Be Considered

The fallacy in the recommendations of the Beirut conference lies in the fact that they were based on only one side of the picture. Actually our study tour group felt exactly the same way as the Beirut conferees when we left the Hashemite Kingdom of Jordan one Saturday evening after dark and, led by a spike-helmeted Arab legionnaire carrying a lone lantern, crossed at the Mandelbaum Gate into Israel. Many of us were pro-Arab and some of us were anti-Zionist. I, personally, was in this group. I am still not a believer in Zionism and I continue to be especially interested in the Arabs. But I want a solution, a practical solution, one based on all the facts.

We went through Israel, literally "from Dan to Beersheba." We talked to the highest government officials from Premier David Ben-Gurion down. We interviewed high military officers, foreign office personnel, mayors of cities, governors of provinces and just plain folk—old residents and newcomers driven within the month out of other lands. Moreover, we conferred for hours with our own United States authorities, both of the state department and men on special economic commissions. Therefore we have a right to present this other side. It is the side of Israel and the Jews.

When we were in Amman, in an hour's conference with a high official of the United Nations Relief Work Agency, I asked him the direct question; "Do you think any of these refugees can go back to their old home?" His quick answer was equally direct: "None of them. It is an impractical hope." Even after this, the impression made on us in Arab lands was so strong as we went into Israel that we still persisted in this forlorn hope. We asked Premier Ben-Gurion the same question, and he gave almost the same answer but not in any vengeful way. He is a bigger man than that. Like most Israelis, he is greatly concerned about the plight of the Arab refugees. Then Ben-Gurion added the query, "To what will they come back?"

The Facts Are What They Are

That question set us thinking. Later we saw the answer with our own eyes. These uprooted Arabs cannot come back, for their homes are destroyed, their villages are laid waste and their lands are in the hands of new owners. This is so whether it is city or country, shop or farm. There is nothing left for them to come back to.

Did the Armenians ever return to their homes? Can the Latvians, the Estonians, the Lithuanians ever return to their homes? Can the German *Volksdeutsche* ever go back to their lands in Poland or Czechoslovakia? Can the ten million Pakistani and Hindustani ever go back to the lands they gave up? Can the Jews ever go back to reclaim their losses in Europe or now in Rumania, Iraq or Yemen? None of these situations is just. They are all based on race hatred or discrimination arising from national origins. Yet they are as they are, and the only solution is resettlement in new lands outside the "homeland."

As we went through Israel the former Arab villages were a broken, distorted mass of mud bricks and falling walls. They were slowly going back into the earth whence they came. In the cities, the Arab quarters were being demolished for new streets and modern shops. This was not wanton destruction or the result of mad hatred. Israel is a new country. A great new experiment in government and economy is being worked out there. These old buildings, already partially demolished by the war, were unsanitary and unsafe for habitation. They had to be torn down so that the incoming Jewish refugees would not live in them and so that modern sanitation, water mains, sewers and wide streets could replace them.

The lands must be tilled, the crops must be raised, the stores must sell goods, not in the old way but in the new way of the *kibbutz,* the freeholders' cooperative societies, the one-price stores. This is the almost miraculous new Israel that has grown up overnight. There is no place for the old ways or the old inhabitants.

It is true that nearly 175,000 Arabs are still in Israel. We visited them in cities and in villages, especially in the north around Galilee. These did not flee. Many aided the Jewish armies. They are part of the state. All of them, men and women alike, have a vote. There are three Arab members in the Knesset (the Israeli parliament). Undoubtedly some few relatives will filter back, but any number like 50,000, or even 10,000, will not, cannot come back. There is no practical way the first recommendation of the Beirut conference can be carried out.

Compensation a Vain Hope

The second recommendation is entirely different, but it is as utterly impossible of realization. When this question of compensation to the Arabs was raised with Premier Ben-Gurion, he smiled and said: "Certainly we wish to give reparations to the Arabs, but we cannot until we have been paid for all we lost in Germany, Hungary, Poland or Austria. We have our demands now before the United Nations. When this is adjusted we will be glad to make an adjustment with the Arabs. Besides, you must remember, we Jews have claims against the Arabs for all we lost in the territory now in their hands."

Thus this question of reparations becomes an international question. It involves all the Jewish lossess in Europe and now in Muslim lands. As we talked with officials, it was apparent that any settlement made would be between governments. It will be practically impossible to adjust individual claims, despite the justice and right in such claims. Those refugees who are now waiting for a settlement of such claims before they move from the camps are waiting in a vain hope. Here again, the sooner we look reality in the face and tell these people the hard facts, the sooner they can be resettled and the sooner peace will come.

Only One Way Left

There is only one way left—resettling these people in the Arab lands where they will live with peoples of their own cultural background and ethnic origins. When we questioned Premier Ben-Gurion about this he said: "Resettlement in Arab lands is the only answer. And what is more, the state of Israel will give, regardless of reparations or the right or the wrong of it, the first million pounds

($3 million) toward a resettlement fund, if the other nations, or the United Nations, follow suit. We desperately want these people housed and working again for the economy of their own lands and for their own good and right."

Every church group, every national or world organization which wants to do something practical to help these tragically abused Arab refugees, should urge, yes demand, that their own governments and the U.N. provide the funds, the technicians and the machinery to resettle these people. It will cost hundreds of millions of dollars, but what is that compared to the antagonism of the whole Muslim world and the cost in billions and human suffering of another world war?

If we really want peace, we must take measures that will bring peace. We cannot take only one side of the question. We must look at both sides. We must not build up false hopes. We must have a complete understanding of all the facts and base our recommendations on them. There can be peace in the Near East on the terms I have described. Israel needs that peace. We need it. The whole world clamors for it. Let us meet those terms.

They Never Had It So Good

By Renwick C. Kennedy

THEY sat around the pot-bellied stove in Gus Goshom's filling station talking about the six white boys and the six Negroes who had left that morning on the 7 o'clock bus for the army induction center. There was no fire in the stove, but the morning was damp and chilly. A late spring rain fell drearily outside, making the little county-seat courthouse square uglier than usual.

"That's another batch," said Gus Goshom, "but they'll be a heap more."

"The boys didn't want to go," said George Goshom, Gus' brother. "I know how they feel. I didn't want to go in the last one. Naw suh, I sho' didn't want to go." George was a clerk in the local bank.

"But the last one was different," Will Mitchell, the bank president, said. "The people were back of the last one, but they don't want this one very much. They felt like we had to fight the last one, and they didn't want it over till we had won it. But they don't care nothin' a-tall about this one. They don't understand it and they don't like it."

"Yes," said the Presbyterian preacher, "that's right. But there's another thing. They felt that we could win the last one and that we would. This time they don't know whether we can win or not."

"I wish they'd of left MacArthur over there," Gus said. "There was a man that knowed what to do. We'd be all right if he was still over there, but this here Truman fired him. My God, it makes me so mad . . ."

"Aw, hush, Gus," his brother George broke in. "They ought to of fired that stuffed shirt years ago. A little tin god. He thought he was emperor, and the Japs used to worship the emperor. They tell me the soldiers called him 'Little Jesus.' That jerk wanted a big war over there. My God, it's big enough. I don't want a big war nowhere. I'm glad they got shed of him."

The preacher intervened in the argument of the brothers. "There were two sides to that matter," he said. "We've been over both of 'em a heap of times, and I'm sick and tired of it. Let's just skip it."

"O.K.," said Gus. "We'll skip it. Anyway, we'll whip them Koreans and Chinese. We just ain't got enough men and guns in there yet. Give us time and we'll do O.K."

"Well, I don't know," said the preacher. "I reckon maybe we probably can whip them, like you say, but you don't know what else is goin' to happen. We may end up fightin' Russia over there. I don't know whether we can win a big land war over there or not. I don't know whether we can whip the whole world or not. I used to think we could. Now I don't know."

I

"You done said something now, preacher," Willie Kirkland, town loafer, said. "I been thinkin' about it. Us Americans used to think we was the world's best. But I'll be durned if we ain't done got to the place we ain't so sure about it. I'll just tell you, I don't know whether we are the world's best or not. It makes me laugh."

"Aw, shut up, Willie," said Mr. Robinson, the schoolteacher. "They'll put you in jail for bein' a Communist if you talk like that. But I'll tell you what I think. I think we ought to get out of Asia and Europe and let the Russians have 'em both."

"They'll put *you* in jail for bein' a Communist," Willie said. "That ain't no good talk for an American. They'll sho' put you in jail if you talk like that."

"Shut up, Willie," said Mr. Robinson. "I mean it. That's what I think. We ought to come home and defend our own shores and this continent, and maybe South America. That's all we can do. I don't see how we can do any more. Our democracy don't mean anything to them. They don't want it. They're not used to it. It don't suit them. Anyway, I don't see how we can fight wars all over the world, thousands of miles from home. I say let us come home and defend what we got here, and let the rest of the world take care of itself."

"No, I don't like that, professor," George Goshom said. "If we got to fight the Russians let's fight them somewhere else and not here in our own country. You were in Germany in the last war. You saw what war does to a country."

"Maybe we won't have to fight Russia," the preacher said. "Maybe some way will be found. Maybe the Chinese will ask for peace."

A skeptical silence followed the preacher's pious hope.

Mr. Mitchell ordered a round of coca colas. Gus opened the bottles and gave one to each member of the group.

II

The preacher spoke again. "Those twelve draftees this morning," he began. "It was kind of pathetic with their mammas cryin' and their families standin' around lookin' sad."

"That was a good prayer you made," Mr. Mitchell said.

"Well, I didn't feel much like prayin'," the preacher replied, "but if those boys live through it and come back safe and sound, it'll be all right for them. Of course, if they get killed or maimed, it's bad. If they come through all right it'll be good for them. They'll see something of the world and it'll be all right for them. I was in the last war, and it was the greatest experience I ever had. Those boys won't be sorry for it when it's over."

"Now, preacher," dissented Willie Kirkland, "you was an officer and you made a good livin' out of it, and you wasn't in no front-line foxholes. You wasn't no private in a foxhole. You come out a major, didn't you?"

"Yes," answered the preacher. "And now I'm a lieutenant colonel in the reserves and they are liable to call me. But it was not a bed of roses. I was with infantry, and I have been in foxholes."

"Want to go back?" Willie asked

"I'm in the reserves. If they call me I'll go."

"Want to go?"

"I'm not volunteerin'."

"But lieutenant colonel's pay is better'n pastorin' a little country church, ain't it?"

The preacher laughed, abashed a little, but not much. "Yes," he said.

"You ain't the only one," Willie said. "They's a heap of 'em wants back in the army. They had it good there. My son Joe wants to go. He's a major in the reserves, too. Trouble is they ain't callin' nobody much 'cept lieutenants and captains. Joe says majorin' is a heap better'n barberin'."

"I was a captain," the schoolteacher said. "It pays more than teachin' school. I wouldn't mind it too much."

"George Smith's two boys went back in," said Gus. "They told me they was both tech sergeants and could make more money soldierin' than farmin'."

"Well, I don't know about that," said Emil Peterson, a farmer who had walked in out of the rain and listened to the conversation. "Maybe so. But wars are good for farmers. You take cotton. It's 46 cents a pound and that's somethin' I never thought I would see again. That's 17 cents more than I got for mine a year ago last fall, before this war came on. I hate to say it, but it's a fact—if this war lasts a couple of years I'll pay off my last note at the bank and my farm'll be mine. 'Course, I ain't wantin' it to last, but it won't make you mad for me to pay that note, will it, Mr. Mitchell?" Emil laughed, a little embarrassed at what he had said.

"And you ain't the only one," Willie Kirkland sneered. "They's a heap of people just like you. Butch Watters was tellin' me yesterday when I was in his restaurant about how good he is goin' to do. He's goin' to do plenty good. Butch says they're goin' to reopen this here camp down the country here where they had one in the last war. Butch was plumb happy about it, grinnin' all over hisself. That ain't but twenty miles from here, and Butch was sayin' this town'll be full of soldiers, and 'specially on Saturdays and Sundays, and if they'll just leave him be and not get him in the army and let him stay to home he'll clean up and pay his restaurant out of debt in no time a-tall."

"If they don't ration gasoline I'll do all right, too," Gus said. "This here fillin' station is doin' pretty good. But first thing they'll do when we really git down to a sho' 'nuff war will be to ration gasoline, and then where'll I be? I won't be nowhere. If I could get me a high rankin' sergeant's job I'd go right now. But me, I'd just be a buck private, and somebody'd always be shootin' at me." The crowd laughed at Gus' statement.

III

Mr. Tom Allen, who had come in, said: "I hear what you boys been sayin'. Well, the war shore has helped the cattle market. Last week I sold thirty calves. They were tops, and you know what they brought me? Thirty-eight cents a pound, and a few of 'em 40 cents. They weighed about 400 pounds apiece. Figure it out for yourselves. I ain't never heard of no such prices for cattle. It's 10 cents more'n I ever got for any kind of a cow, and I've had a heap better'n these. I don't see how people can eat that kind of beefsteak."

"Yeah," said Willie Kirkland. "War shore makes things pick up. I hear the cotton mill wants to go on three shifts instead of two, and they're having trouble gettin' enough labor. I've seen the time when they run one shift and had people beggin' them for jobs."

"You might get a job there, Willie," George Goshorn twitted the loafer.

"Not in no cotton mill," Willie snorted. "If they begin buildin' ships down here at Mobile ag'in, that's where I'll go. I had a good payin' job as a watchman down there durin' the last war, and they warn't nothin' to do. I'd shore go back to that job. Durn'd if it warn't the best job I ever seen. They's a whole batch of people around here just waitin' for the shipyards to open ag'in. We did have us a time down there in the last war. Yes suh, I shore did have me a time. Only thing was, it was kind of crowded. I used to sleep in shifts with a guy—same bed. He'd sleep in it at night and I'd sleep in it in daytime. I didn't hardly ever see him."

"I wouldn't want nothin' like that," the schoolteacher said. "That's a terrible way to live."

"Aw, you got used to it and didn't mind it," Willie retorted. "Soldiers had to get used to a heap of rough things, too. I didn't figure I was no better'n a soldier."

"Maybe the war'll help you out, Willie," said the schoolteacher, "but I don't see as it's goin' to help school teachin' any. Same old salary, and your groceries a heap higher. It ain't goin' to help school teachin'."

"Nor preachin'," the preacher said.

"Maybe both of you better join the army," Mr. Allen suggested.

"Or get in the cattle business like you," the teacher answered.

"Or go to the shipyards," Gus said.

"This conversation stinks a little," the preacher said.

Everyone laughed.

"Maybe you were wrong, Mr. Mitchell," George Goshom said. "Maybe the American people *do* want the war. It helps business and if there is anything an American likes it is for business to be good."

"Yes, good business and big wages and high salaries. That's what Americans like. That's what most of 'em live for."

"Well, you needn't fool yourself," Willie Kirkland said. "There's plenty of people in this town, and I reckon all over the country, that's glad to see this war and that hopes it lasts for a while. Now, that's a fact."

"I hate to think that," said Mr. Mitchell, "and they wouldn't ever admit it. Maybe they don't even know it themselves."

"I hate to think a lot of things I do think," the schoolteacher muttered.

"I guess it's just human nature," the preacher mused.

"The joker is that little people like us are not the ones who are goin' to make the big money out of it," Mr. Mitchell said.

"Naw," said Willie. "I made a heap of money out of the last war at that shipyard down in Mobile, and when it was over I didn't have a nickel of it left."

"You won't this time, either," Gus said.

"But some people will," Tom Allen said.

"Maybe a few," Mr. Mitchell agreed, "but not many. They think they will, of course."

IV

"I shore hated to see them boys go this mornin'," Gus said.

"It was sad," the preacher agreed.

"It seemed like 1942 and '43 and them years over again," Emil Peterson said.

"It made me think about the day I went off," George Goshom said. "It was a day near about like this un, rainin' and all."

"I'd bring 'em all back right now if I could," said Mr. Allen. "Even if it put the price of calves down to ten cents."

No one said anything for a minute. Then Gus Goshom spoke: "Mr. Mitchell, I'll go on up and open the bank. It's near about nine o'clock."

BOOKS

We Are Not Divided?

HANDBOOK OF DENOMINATIONS IN THE UNITED STATES. *By Frank S. Mead. Abingdon-Cokesbury, $2.75.*

THE RIOTOUS profusion of American sects is a phenomenon which nearly always arouses mingled amusement, scorn and serious concern in the minds of European observers. For Americans who have other than a statistical acquaintance with the subject and who know something of the older European system of cumpulsory uniformity from which the denominational system was an escape, the unlimited proliferation of sects is still a matter of serious concern, but they see nothing funny about it, nor need they be ashamed to have it brought into comparison with the programs of intolerance and persecution to which it was the only available alternative.

For better or worse, here are the facts about the varieties of American religion. Mr. Mead's task has been that of a diligent research student, collecting, digesting, arranging and presenting the data concerning 238 (as accurately as I could count) separate religious organizations which are either called churches or at least function more or less like churches. I have not checked by other lists to see which of the commonly cited "256" he has omitted or combined with others, but they must be very small splinter sects.

A concise statement of "history, doctrines, organization and present status" is given for each of these religious bodies. The author has succeeded admirably in carrying out his avowed purpose of avoiding evaluative statements, especially of a derogatory nature. I have not gone through all these denominational sketches with a fine-toothed comb, but the many that I have examined with some care—including the description of my own communion, about which I would perhaps be most sensitive to inaccuracies or prejudicial phrases—seem to be strictly objective and factual. The statistical tables give, for the most part, the figures compiled by the *Christian Herald* in July 1950. A fact always to be remembered in comparing membership statistics of different churches is that some count all baptized infants and children as members, while others, including many that baptize infants, count as members only persons over 13 years of age or, presumably, those who have been confirmed. The use of one or the other of these methods of enumeration might well be indicated by some clear sign in statistical tables—but it never is, in any that I know of.

A few organizations other than Christian churches are included, such as the Bahá'is, Divine Science College and Church, the Jewish organizations, Mayan Temple, the Spiritualists, and the Vedanta Society.

The grouping of denominations by families, in the table of contents, in the arrangement of the sketches and in the statistical tables, is a contribution to understanding. That there are 19 kinds of Methodists and 22 kinds of Baptists are, of course, sad facts concerning disunity in families, but the grouping of most of the 238—or whatever the exact number is—into a much smaller number of larger categories is also a significant fact in regard to the total structure of organized religion in America.

The existence of a large number of tiny sects swells the total number of separate organizations without adding appreciably to the complexity of the actual situation. There are 37 denominations with less than 1,000 members each; one with only 10 members! I do not have the exact figures at hand, but it is true that 95 per cent of the church members in the United States are in a rather small number of churches. The scattering of the other 5 per cent among a couple of hundred separate organizations is what makes American Christianity appear, in the statistics, to be shot to pieces. It is bad enough as it is, but not as bad as it looks.

W. E. GARRISON.

Books in Brief

JOHN WESLEY. *By May McNeer and Lynd Ward. Abingdon-Cokesbury, $2.50.* Good little Methodist boys and girls ought to have this charming and highly pictorial life of Wesley given to them as a reward, and bad ones (if any) might receive it as an incentive to virtue. It is a short and easy-to-read story of "God's good rider." The style is as it should be, and the pictures are good.

JOHN WESLEY'S JOURNAL. *Abridged by Nathaniel Curnock. Philosophical Library, $3.75.* Wesley's journal filled four volumes in the 1827 edition but, after Curnock's laborious researches, the standard edition that he edited (1909-16) ran to eight volumes. It was too long to read but too good not to read. Curnock had already abridged the 4-volume edition to one volume (1902) so that sudents might have a handbook for the "systematic study of the roots of Methodism." It is exactly that, and also a lively self-portrait of the indefatigable Wesley. That is what we have here. Most of it seems to have been written not to aid his own memory but to inform and

edify future readers. It does both. One does not have to be a Methodist to profit by it and enjoy it—even in such a badly printed edition as this, which is obviously a reprint, probably from the worn plates of the 1902 edition, and the type used is painfully small.

A JOURNEY WITH THE SAINTS. *By Thomas S. Kepler. World Pub. Co., 2231 W. 110th St., Cleveland, Ohio, $2.00.* Forty short essays (three pages each) on 40 great Christians who measure up to Kepler's definition of saints as men who are "known by acts of redemptive love among their fellow men." This is a much sounder criterion than canonization. About half a dozen of the 40 do happen to be canonized saints with days on the calendar—there should be no discrimination against such—but the others include such varied and widely spaced characters as Ruysbroeck (well, he was beatified, though not canonized), Luther (who was excommunicated), Boehme, Pascal, Fox, William Law, Woolman, Oberlin (certainly an authentic saint if any man ever was), Wesley, Channing (what? a Unitarian Saul among the prophets?), Rufus Jones, and four living men—Schweitzer, Laubach, Stanley Jones and Kagawa. These sketches exhibit the working of a healthy mind as well as a devout spirit, dealing with different types of piety and speaking with understanding, insight and simplicity of deep things of the spirit.

W. E. G.

CORRESPONDENCE

Madagascar Wages

SIR: I wish to draw attention to an inaccuracy in the article "How Moscow Wins," by Sidney Lens, in your issue for March 14, which I received last week. If in his reference to the wages paid in Madagascar the writer has in mind some specially distressed area—and what country hasn't such?—then he ought to say so. So far as we are concerned here in Tananarive the conditions are as I report, and you may take this as fairly representative of the areas where employment is regular.

Mr. Lens states that "today conditions are somewhat better" than in 1946, and adds: "Workers earn about 70 francs a day, while a kilo of rice is 40 francs." Today we are paying our workers on the average: compositors, machine men, binders, etc., 170 francs a day; our two or three men who deliver letters, etc., 140 francs; first year apprentices, 40 francs. Rice, good quality, which we ourselves eat, costs 22 francs a kilo. Bricklayers and similar workers can easily earn 250 francs a day.

My figures refer to all towns of any size and in this province, where about one-quarter of the whole population of Madagascar is to be found. J. H. CONOLLY.

Librairie-Imprimerie Protestante,
Madagascar.

Trying God's Patience?

SIR: Thank you for your editorials dealing with the manner in which we have treated the request of India for wheat. It is not a pleasant thought that we have had and still have the wheat which might have prevented countless lives from coming to an early and untimely end, and yet held back so long.

May it not be even more serious if we realize that by this act we may in a special way also try the patience of God with us as a nation? God had given us such abundance in food over the past decade.

We were told in years gone by that following six or seven years of normal or above normal crops a short crop was the rule. It has been so for decades. From about 1938 and on we have had nothing but abundance. That is a longer period than any other time in our history as a nation. During those years we have fed the world as no other nation in history has ever done. We have been in truth the granary of the world.

Is it not possible that there has been a very close connection between this succession of abundant harvests and the sharing of them with a hungry world? The Lord of the harvests has kept his promise to those who give freely to the needy.

OSCAR E. ENGEBRETSON.

Washington Prairie Lutheran Church,
Decorah, Iowa.

Weaseling Simeon

SIR: Was Simeon Stylites using his "most original mind in America" when he wrote on "Too Many Shrines" (May 16) to cast a sly pebble at the movement in our brotherhood to restore the Campbell homestead in West Virginia? Could you tell us, or will he tell us in his own weasel words?

Wrightsville, Ga. W. R. FOSTER.

Foursquare?

SIR: It was good that John Calvin Slemp raised the question in the June 6 issue whether the problem facing us is Russia's will to domination or the evils of modern society which have created a world revolution. The question he asks is clarifying; but even he has to pay tribute to current prejudices. "We shall continue," he says, "to stand foursquare against Russian communism"

What does that mean? Do we stand foursquare against all that has been accomplished since 1917 in bringing Russia up from the most backward country in Europe, practically without education, medical services and protection of workers, to the second-greatest industrial country on earth? Granted that there have been cruelties and injustices in the process, is all that Russian communism has accomplished so evil that we must stand "foursquare" against it?

Is not the evil that we most object to in Russia the repression of freedom of speech and thought? Are we, as a nation, standing foursquare against that evil? Not if Justices Black and Douglas are correct in the dissenting opinion in the case of the Communist leaders. Not according to the recent survey in the *New York Times* as to the extent to which fear and repression have replaced freedom of thought on America's college campuses. Is Congress with its McCarthy, McCarran and the rest of the witch hunters free from the taint?

Why this continued hypocrisy? Why all this talk about the "free world" if we cannot keep even our own country, with its tradition of freedom, free? Let us stand foursquare against the American brand of fascism. ROYAL WILBUR FRANCE.

Rollins College,
Winter Park, Fla.

Equality Before the Noose

SIR: I have just read your editorial "After an Electrocution" (May 23), and hasten to declare that this sort of thing needs to be shouted from the housetops in America. There is great danger that sincere Christians among us who recognize at least some of the terrible aspects of our segregation policy will be betrayed into the hands of careless men. Some of us who do not have a pulpit feel strongly the basic betrayal of the way of Christ on the part of the American Protestant churches. We try to make our voice heard in other ways. Keep up your fearless attack on color caste!

EARLE N. KRAGNES.

Crown Heights Christian Church,
Oklahoma City, Okla.

SIR: "The real issue is the mind-set of" the editors of The Christian Century, "the deeply engrained prejudices which they not only hold, but so often seem to cherish." (Do these words seem familiar? They came right out of your own journal for May 23.) "It is this . . . mind which will have to be reached and changed before there will be no more" vicious jabs at the south on a purely prejudicial basis.

That there has been an occasional miscarriage of justice in these cases is undoubtedly true, and that racial prejudice has played a part is undeniable. There are other factors, however, including the number of violations and the plight of the victims, which The Christian Century never seems to consider.

HARVEY T. WHALEY.

Calder Baptist Church,
Beaumont, Tex.

NEWS of the CHRISTIAN WORLD

Canadian Groups Adopt Union Goal

United and Anglican Churches Announce 'Ultimate' Aims—Ontario Discovers Existence of 'Scratch Sheets'

TORONTO, June 11.—Organic union has been accepted as a final goal by central bodies of the United Church of Canada and the Church of England in Canada, according to a prepared statement issued by Gordon A. Sisco, chairman of the United Church's commission on church union. Commenting on his statement in the *United Church Observer,* Dr. Sisco warns, however, that the movement toward unity still faces "a long process of trying to find agreement." The Church of England's acceptance of the goal is set forth in a letter which reads in part: "The United Church has every right to inform members of its commission on union and the executive of its General Council that organic union has been accepted by the Church of England in Canada as the ultimate goal of our conversations."

Anglican Bishop Suggests Virtues for Emulation

In his annual charge to his people, delivered recently at London, Ont., Bishop G. N. Luxton of the Church of England in Canada's diocese of Huron called upon Anglicans to emulate "some of the good qualities" of their sister churches. "We ourselves need a generous portion of the loyalty and devotion which our Roman Catholic brethren lavish upon their church," he said. "We need the enthusiasm and determination of our United Church friends, the staunch scholarship and the deep sense of worship of our Presbyterian neighbors, the rugged and resolute independence of our Baptist friends. We need a double portion of the burning conviction and the sacrificial support evident in the life of the gospel hall sects."

Canada Follows U.S. Lead On Grain for India

A number of the Protestant churches, the Student Christian Movement and some women's organizations are urging strongly that Canada make good its promise to send grain to aid famine sufferers in stricken areas of India. Although government leaders have declared that Canada's failure so far to give aid has been due to the lack of grain ready to ship, many informed people believe that it is due rather to "orders from Washington." Why wheat to be forwarded as a gift is not "available" when Canada has been able to sell India 10 million bushels and the U.S. has sold her around 60 million has not been explained. Now that the American Congress has agreed on a plan of wheat shipment to India, it is believed that Canada will follow suit.

Ontario Committee Investigates Extent of Gambling

A special Ontario legislative committee has been investigating gambling under the chairmanship of Dana Porter, provincial attorney general. To date it has learned that race-track gambling news is being spread through Ontario by means of "scratch sheets." The information contained in these sheets, coming chiefly from Chicago via Windsor, forms the basis for illegal bookie betting, which is estimated to be three times the volume of on-track pari-mutuel betting. Efforts to place part of the blame on the Bell telephone system and the Railway telegraph companies have not been successful; these business concerns argue that they have no responsibility to enforce the laws against gambling or to gather evidence on their violation. Toronto's chief constable, John Chisholm, stated emphatically before the committee that he and the members of his force are absolutely opposed to the licensing of bookies.

New Citizenship Law Tightens Rules

Canada's new citizenship act extends the grounds on which citizenship may be taken away from both native-born and naturalized Canadians. For example, a naturalized Canadian may lose his citizenship if he goes back to his native land and stays there for two years without maintaining contact with Canada, if he is convicted of "any offense involving disaffection or disloyalty," if he acquires citizenship in a foreign country, or if he takes an oath of allegiance to any other nation.

Grant Indians Administrative Powers in Reserves

After six years of study and conference, the Canadian federal Parliament has given final approval to important amendments to the Indian act. They give Canadian Indians more administrative powers within their reserves, enabling those chosen as officials to work in much the same way as councilors in a municipality. The changes in the act will facilitate joint educational efforts of whites and Indians. The new provisions do not affect the payment of treaty money. They do not give the Indians the vote; the government explains that it was not unwilling to extend the franchise, but that the majority of the Indians do not wish to become voting citizens.

And So Forth

The Canadian Welfare Council at its annual meeting here urged federal and provincial governments to give housing the number-one priority among domestic issues.

Early in May the 100,000th displaced person to reach Canada since the end of World War II was welcomed in Montreal.

Roman Catholic Cardinal McGuigan of Toronto has called for a cleanup in public entertainment throughout Canada.

American Disciple leaders present at the recent all-Canada convention of the Churches of Christ, held in this city, were Mrs. J. D. Wyker, Jesse Bader, Prof. Dwight Stevenson and Jessie Trout.

The house which Rev. Josiah Henson, original of Harriet Beecher Stowe's "Uncle Tom," built at Dresden, Ont., in 1842 has been restored. Near by Henson established a colony of small farms, a sawmill, a school and a blacksmith shop.

JAMES R. MUTCHMOR.

Georgia Unit Plan Gets Court Test

County Vote System Is Challenged by Editor in State Suit—Methodist Bishop Defends MacArthur

ATLANTA, June 11.—For the first time, Georgia's unique county unit system of counting votes is to be tested in a state court. (Two suits were previously filed in federal courts.) Ed Methvin, newspaper editor in two-unit Dodge county, has instituted a $100,000 damage suit against the state Democratic party leaders, charging that the system discriminates against him. He says that his vote in the 1950 Democratic gubernatorial primary was "reversed" as well as "diluted," and that the state and federal constitutions guarantee him the right of a full vote counted for and not against his candidate. Gov. Herman Talmadge plans to ask Attorney General Eugene Cook to defend the party leaders in court.

Governor Rejects Proposal To Temper System

Just as Methvin was filing his suit, State Representative Bernard Nightangale of Glynn county proposed that Gov. Talmadge call the solons into extraordinary session to work out a compromise by making the unit system "fair and reasonable." Gov. Talmadge bluntly ignored the suggestion, declaring that "the same crowd that destroyed our white primary now is seeking to destroy our county unit system." "The system gives each county in Georgia, large and small, rich and poor, an effective voice in the operation of the state government," he said. "It is the law of this state. I shall uphold, protect and preserve this system as long as I am governor of Georgia, and a private citizen thereafter. It should not only be protected, but it should be incorporated in the constitution of our state to protect it from present and future scalawags."

Bishop Moore Deplores Firing of MacArthur

In his first public appearance since his election as president of the Methodist Council of Bishops, Arthur J. Moore of Atlanta told a joint meeting of LaGrange civic clubs that it was "a great blunder to rob us of Gen. MacArthur's leadership" in the Orient at this time. "I've never heard of a football team being able to win without crossing the goal line," Bishop Moore said. Later on in his speech he declared that atheism and communism are making great gains because of their missionary enthusiasm. "If the nations of the world, including our own, are to be brought back from the edge of an abyss, we must reverently seek for and highly resolve to follow God's plan," he said. "His plan is not a luxury which we may enjoy or dispense with; it is a desperate necessity—for the choice we must now make is not a choice between one form of government and another, one philosophy of life and another. It is a choice between God's plan and the utter

what vital issues confront . . .

Protestant Thought in the Twentieth Century

edited by
ARNOLD NASH

What progress has been made in religious thinking during the first fifty years of the twentieth century, and what problems are still to be solved? . . . These questions are brilliantly handled in a symposium by twelve eminent Protestant theologians. Their discussions analyze topics ranging from the development of Old and New Testament research to philosophical and theological trends, the formulation of Christian Ethics, and new methods of preaching, religious education, and spiritual counseling. Comprehensive in scope and definitive in treatment, the book points up the emergence of American leadership in Christian thought. It has been chosen as the July selection of the Religious Book Club.

$3.75 at your bookstore

MACMILLAN
60 Fifth Avenue New York 11

obliteration of civilized life and human hope."

British Baptist Leader Visits Georgia

F. Townley Lord of England, president of the Baptist World Alliance and editor of the London *Baptist Times,* spoke on June 3 at Druid Hills Baptist Church here and at First Baptist Church in Decatur. At the latter church he participated in the corner-stone-laying ceremony for the congregation's beautiful new building, which will cost around $1 million. Dr. Lord will also speak at the Mercer University commencement. That century-old Baptist institution will confer on him an honorary LL. D. degree.

Notes from the Florida Scene

On May 8 Gov. Fuller Warren signed into Florida law a bill to unmask the Ku Klux Klan—which he once was reported by the newspapers as saying is made up of "covered cowards, hooded hoodlums and sheeted jerks." . . . Hugh Culbreath, former sheriff of Hillsborough county, has been freed of the last five charges which caused his suspension. So far he is reported as silent on plans to seek reinstatement. . . . Paul Wagner has refused to step down as president of Rollins College, Winter Park, in spite of the decision of a majority of the board of trustees to fire him. The trustees have named Hugh F. McKean, professor of art, as new president. A long and determined struggle looms to decide which man is to serve. . . . Speakers at the annual state convention of Florida's Disciple churches, held May 14-16, were Marvin O. Sansbury of Des Moines, J. Warren Hastings of Washington, D. C., and Harry Hines of Dallas.

And So Forth

In a new attack on truancy and juvenile delinquency, Cobb county, Ga., has ordered an 11 p.m. curfew for all youths under 17 years of age.

The Atlanta Christian council sponsored an intensive course in pastoral counseling at Emory University May 22-24. It was attended by 25 pastors selected from all over Georgia. Russell L. Dicks of Duke University and Carl J. Scherzer of Protestant Deaconess hospital, Evansville, Ind., directed the sessions.

Donald W. Richardson, formerly moderator of the Presbyterian, U.S., General Assembly, spoke each night during Columbia Theological Seminary's recent Ministers' Week. The seminary's board of trustees has approved the proposed new $250,000 library building.

A contract was let here the other day for construction of a 900-unit, $10 million housing project for Negroes—the largest such contract ever granted in the city.

At the 44th annual convention here of the council of the Episcopal diocese of Atlanta, William C. Turpin of Macon was installed as chancellor.

The First District high school association announced May 9 that it will boycott any future Sunday meetings of the Georgia high school association's executive committee. What is more, say First District officials, they will regard as illegal any action taken by the committee at Sunday sessions. They maintain that all meetings should be held on school days, not in "free" time. JAMES P. WESBERRY.

Chilean Hierarchy Warns of 'Perils'

Episcopal Letter Calls on the Faithful to Oppose Evangelicals, Secret Societies and Communism

SANTIAGO, CHILE, June 1.—On the eve of his departure for Rome to participate in the rites of beatification of Pope Pius X, Cardinal Caro joined with the three other Chilean archbishops and the 15 bishops to sign an extensive episcopal letter exhorting all Roman Catholics to be steadfast in their faith in the "difficult moments" they are facing. "We must point out the divers perils that, coming from different realms, constitute an attack on our religious faith and a threat to the Christian life of our sons and daughters," the letter says. "In the first place, we must indicate the grave peril of the so-called Evangelicals, who, though divided into a number of sects, join together when they choose to fight the Catholic church and her teachings. In the presence of this peril, Catholics must spread by mouth and in writing the truths that the church teaches and the arguments which serve as the basis for those truths." In language that contradicts the caustic tone with which the hierarchy has previously referred to Evangelical pastors, one paragraph of the letter says: "In the above campaign, let the faithful not fall into the error of attacking or making fun of the members or ministers of the Evangelical sects. Neither doctrinal differences nor false arguments nor any other type of attitude against us should cause us to forget the charity which we must demonstrate to all, and particularly to those who hurt and contradict us."

Warn Against Membership In Secret Societies

The second "peril" against which the hierarchy warns the faithful is the Masons, who, it says, "are back of the campaign to exclude religious ideas from public and social living, and . . . favor the establishment of practical atheism in the realm of ideas and paganism in the realm of morals." (Interestingly enough, all Chile's presidents since 1920 have been Masons; and all have shown deep respect for the Roman Catholic Church, to the point of granting it a considerable number of special privileges.) The letter calls on all Catholics to "divorce themselves" from secret societies condemned by their church. "We deplore that there are Catholics who work actively in neutral or indifferent organizations while denying their cooperation to Catholic Social Action," the bishops add. Observers see in this stricture a reference to membership in international Rotary and Lion clubs.

Condemn Catholics Who Work With Communist Party

On the third peril—communism—the hierarchy's letter states: "Communism, which spreads atheism and historical materialism and rejects charity and the doctrine of Christ, is in direct opposition to the ideals of the church. Catholics who profess the Communist . . . credo and those

who propagate and defend it are already excommunicated as apostates." This passage is taken here as a veiled reference to those more socially advanced Catholics who as a matter of political expediency have opened their arms to the Communist party, now outlawed in Chile.

'La Nacion' Sees Letter Endangering Unity

La Nacion, leading newspaper recognized for its advanced social and philosophical ideals, deplores the hierarchy's attitude as expressed in the pastoral. "In a moment which is difficult for Chile because of the pressure of economic problems, the Catholic church introduces an irritating thorn into national life, thus complicating the whole situation," it says. "The document announces a new wave of intolerance just as non-Catholic members of the government and congress are graciously granting millions of pesos for the support of Catholic schools. It is plain that the hierarchy seeks to put an end to the harmonious relations existing among the different groups in the nation."

UNESCO Meets In Santiago

The recent meeting of the United Nations Economic and Social Council brought over 500 delegates, assistants and visitors to this city. Main subjects discussed at the 46 sessions, held in the spacious Hotel Carrera, were the rights of labor unions, human rights, forced labor, and the economic situation throughout the world. During the meetings the antagonism between delegates from the Western nations and delegates from the Soviet Union and its satellites was much in evidence. Each group accused the other of violating human and workers' rights and of maintaining forced labor. For instance, the Soviet delegates declared that in Chile "rebellious workers are shot"—this in reply to a charge by the Chilean delegation that Russia is an "immense concentration camp where 12 million human beings are being killed by the most cruel dictatorship ever seen." In the debate on world economic conditions, French, British and American delegates blamed the Soviet Union for an armaments race which is disrupting trade and financial activities. The Soviet delegation replied that this statement is based on false premises and fails to take into consideration "U.S. war aims."

Gonzalez Explains Chile's Economic Plight

In inaugurating the UNESCO conference, Pres. Gonzalez Videla pointed out that while Chile has been in the vanguard of the fight against communism and contributed to the success of World War II by selling raw materials at prices well below normal, she cannot continue to accept unremunerative prices for her copper. In fact, he said, Chile may have to sell to all comers, regardless of their politics. Pres. Gonzalez revealed that after three years of negotiations with the International Bank this country has been unable to obtain the loans necessary if her program of industrialization is to be carried out. The president's unexpected speech evidently gave the international bankers pause. Steps to improve Chile's economic state are being studied, and a $12 million loan is pending.

PEDRO ZOTTELE.

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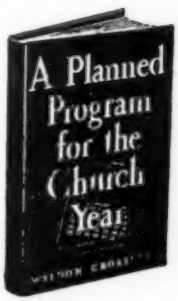

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Strike Continues In New Zealand

Defeat of Longshoremen Is Indicated When Government Announces the Formation of New Unions

TIMARU, NEW ZEALAND, May 18.—Overshadowing all else in New Zealand is the industrial dispute between the government and the longshoremen, which has now continued for 12 weeks. [See The Christian Century for April 18, p. 508.] It now seems that in time the ports will again be in operation. This will not mean, however, that the strike has been settled—unless complete defeat of the strikers can be termed a settlement. The central core of unionists remains adamant in its refusal to accept the terms of settlement offered. The situation is obscured by a censorship which forbids the expression in speeches or in the press of arguments in support of the strikers' case.

As soon as the strike was announced, the government brought into force certain emergency regulations which had been drawn up in 1932, when the economic depression was causing industrial unrest. Thus armed, the government deregistered the Waterside Workers' union. This meant that the union's offices were closed, its funds taken over by the public trustee and its officials and members left with no legal status whatever. It also meant that the strikers were prohibited from holding public meetings or publishing their case, and that they could not accept monetary or other help from sources outside the union.

Terms for Settlement

The government then drafted military service men to load and unload essential supplies at the ports. Thereupon the New Zealand Seamen's union refused to sail the ships, so navy crews were assigned to a number of vessels. Although coal miners and members of a few other unions ceased work in sympathy, the strike has not spread much further. Trade union forces have been sharply divided on the issue.

After some weeks, the prime minister announced seven points as a basis for settlement. Significant among these were requirements that there be a union at each port instead of one national union, that the unions be open to any longshoremen who wished to join, that union decisions be arrived at by means of secret ballots, and that all disputes be settled by conciliation and arbitration.

Apparently the seven points did not prove acceptable to the deregistered union. When the deadline appointed for acceptance passed without reply from the union, the government announced that new unions could be formed and registered at all ports. So far new ones have been set up at 14 ports, including Auckland, the largest, but excluding Wellington and Lyttleton, the two next largest. They have enrolled a number of former members of the deregistered union, besides many persons not formerly affiliated with it.

The majority of the members of the old union, however, persist in their refusal to return to work. It is reported that many desire to do so, but are prevented by intimidation on the part of their more militant mates. Although few of the new unions as yet have enough members to work the ports efficiently, some ships are being loaded and unloaded. Servicemen are still needed to supplement efforts to handle the work at most ports.

Prepare to Meet Violence

The formation of the new unions aroused angry feelings, and for the first time acts of violence occurred. A bridge on a railway leading to a coal mine was damaged by explosives. The president of the new Auckland union was assaulted in front of his home and injured so seriously that he had to be hospitalized. Members of the new unions have been subjected to provocative abuse, and some of them have had to be given police protection. Police broke up a procession in Wellington making its way to the Parliament buildings.

In the face of these acts of intimidation, the prime minister broadcast an appeal to citizens to enroll in a "citizens' emergency organization" so as to be ready to assist the government in maintaining law and order. Registration was prompt and widespread, but so far the organization has not been used, and no recent incidents of disorder have occurred.

Throughout the dispute the prime minister and other government spokesmen have acted with considerable restraint, but with inflexible firmness. They reiterate that they will not consent to a return to old conditions and that they will stand fast by the seven points. In this they are supported by the great majority of citizens. However, a growing volume of criticism is being directed at some of the methods the government has employed.

Walter Nash, leader of the Labor opposition in Parliament, points out that while the longshoremen were wrong in refusing to accept arbitration at the beginning, they have since agreed to accept arbitration on the seven points, but the prime minister refused to grant it. He believes the strike can still be settled by arbitration, and that if the government tries to drive the longshoremen back to work the trouble will not be solved for 50 years.

There is increasing criticism, too, of use of the emergency regulations, which the prime minister defends on the ground that without them the government could not have maintained essential services and protected those who perform them.

Churches Refrain from Comment

During the whole period of the dispute, no church court or committee has come forth with a statement on the issues involved. Yet one hears from various quarters the opinion that the churches ought to give some lead to the community, and that their leaders should have offered their services as mediators. This week the Wellington presbytery did interview the prime minister and make certain suggestions. No account of this event has appeared in the press.

The Presbyterian *Outlook* published an editorial on the government's use of the emergency regulations. "They are, in effect, a suspension of ordinary civil liberties, turning New Zealand into a totalitarian state for their duration," it said. "Of course, in practice New Zealand has not been a totalitarian state for the past 10 weeks, but legally it has."

MALCOLM W. WILSON.

South Africa Is Torn by Debate

Government's Plan to Limit Franchise by Simple Parliamentary Majority Arouses Nationwide Outcry

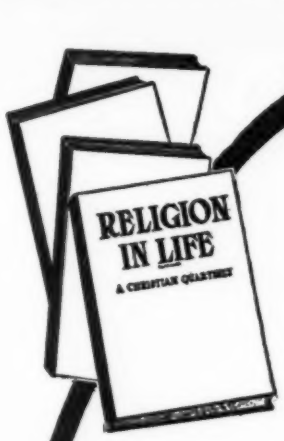
HEALDTOWN, C.P., SOUTH AFRICA, May 22.—Battle royal still rages over the Separate Representation of Voters bill, which has been before Parliament for some time. (See The Christian Century for April 18, p. 503.) The bill would remove Colored voters (Eurafricans or Asians) from the common electoral roll to give them restricted and separate representation in Parliament, and would do this by a simple majority vote in the house of assembly. Since our constitution lays down that a change of this nature can be made only by a two-thirds majority vote of both houses sitting together, the battle has become one for the preservation of the constitution. Protest meetings have been held up and down the country, processions have demonstrated against the bill, and newspapers and other periodicals by the dozen have published articles on the issue. The house of assembly's speaker finally gave a learned judgment permitting the minister concerned to introduce the bill into Parliament. Now, after long sittings which often lasted through the night, the bill has passed its second reading and has gone to the senate, where another judgment on its validity is awaited. Should it finally be passed, the leader of the opposition states, its validity will be tested in the highest courts of the land.

'Apartheid' Champion Scores Nationalist Course

Not the least interesting of the marked divisions of opinion arising from this controversial measure is revealed in a series of articles written for the *Cape Times* by A. C. Cilliers of Stellenbosch University, chief Afrikaans-medium university in Cape province. Prof. Cilliers is one of the leading supporters of the policy of *apartheid* (segregation of races). But in his articles he contends that although the government party called in its pre-election manifesto for removal of Colored voters from the common roll, it never intimated that it intended to accomplish this by passing an implementing bill by a mere parliamentary majority and in a manner repugnant to a large section of the country's population, if not to the majority. "Can any reasonable person still claim that the government received an unequivocal mandate to force such an important alteration without regard to the entrenched clauses?" Prof. Cilliers asks. His words, coming as they do from one who is a Nationalist in principle and an *apartheid* supporter from conviction, reflect how disturbed South Africans are over the Separate Representation of Voters bill.

Anglican Clergyman Sees Nation Losing Liberty

In a stirring article in the *Watchman*, organ of the Anglican diocese of Johannesburg, T. Huddlestone says: "If it be true that the price of liberty is eternal vigilance, then it is time for Christian citizens



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of South Africa to ask themselves whether they are prepared to pay the price." He challenges the long held assumptions that liberty in its fullest sense is the prerogative of white people in South Africa, that "Christian trusteeship" demands this condition, and that *apartheid* offers the only Christian solution to the race problem. Then he points out that when liberty is regarded as the privilege of a minority group, the liberty of that group is itself imperiled and will ultimately be destroyed. "We have acquiesced in the virtual enslavement of the African in his own land, an enslavement none the less real because the manner of it is 'civilized,'" says Fr. Huddlestone. "We in South Africa are moving into the twilight of liberty, unresisting for the most part, because we have long ceased really to care for freedom at all."

Promised Liquor Reform Is Something Else

High hopes had been held that the government's avowed intention to amend the liquor legislation of 1921, still on the statute books, would lead to a situation which, if not perfect, would at least be less open to objection than the present one. However, the draft bill now under consideration gives little room for encouragement. The bill, which runs to 176 sections, does not purport to set forth the considered views of the government, but is intended as a basis for discussion. It was drafted by department of justice officials and based on recommendations of a committee representing the departments of justice, police, native affairs, health, agriculture and social welfare. As Robert J. Moore, secretary of the Methodist Church's temperance and social welfare department, notes: "There seems to be the attitude that the liquor trade handles a harmless commodity required by the public, and that every opportunity should be provided to make this commodity available. . . . While the United States public health service ranks alcoholism as the fourth most serious health problem in that country, we . . . find ourselves with a bill which opens every channel to the drink cause and removes almost every right which existed under the old law."

Something New for South Africa—Roman Catholic Processions

The consecrating of St. Mary's Cathedral in Cape Town has been the focus of Roman Catholic celebrations following the establishment by Pope Pius XII of a South African hierarchy. Crowds numbering some 20,000—large by South African standards—assembled before the cathedral for the benediction given by Cardinal De Gouveia of Portuguese East Africa, chief guest at the celebrations. This benediction, the climax of a "Catholic congress," was preceded by a two-mile-long procession headed by schoolchildren of all races. Then came the clergy and the archbishops, many of them newly created, in their purple robes, followed by a float bearing the monstrance containing the sacred host, before which Cardinal De Gouveia knelt. Processions of this nature, while common in other countries, are for the most part something new for this country, and point to the determined efforts being made by the Roman Catholic Church to capture South Africa. STANLEY G. PITTS.

Methodists Call For New Pastors

Council of Bishops Urges Recruitment of 'Best' Youth—MacArthur Views Sunday School Parades

NEW YORK, June 13.—Alarmed by the fact that the recruiting of ministerial candidates has not kept pace with the doubling of Methodist Church membership in the past 50 years, the denomination's Council of Bishops has issued an appeal to "pastors, parents and youth" to emphasize the claims of the ministry on the "best youth of the land." Says the appeal: "Businessmen for years have skimmed the cream of our college youth by presenting to seniors the challenge and opportunity of an industrial or scientific career. Other professions have been presented appealingly in picture and story. We call upon our ministers to encourage the finest young people in their churches to be alert to God's call. We call upon parents to predispose their children to be responsive to God's guidance in their choice of their vocation. We call upon young men and women to pause and ask themselves: 'Can God be calling me?' "

MacArthur Reviews Brooklyn Sunday School Parade

Gen. Douglas MacArthur and his wife and son were members of the reviewing party for the 122nd anniversary parade of the Brooklyn Sunday school union. At the opening of the Prospect Park division program, the general was presented with a Bible inscribed in gold letters, the gift of the New York Bible society. At this central division of the parade, over 7,000 children marched before 10,000 spectators. In the other 26 divisions throughout the borough more than 70,000 students marched, while an estimated 200,000 persons watched from the sidelines.

New York Observes Vacation Church School Anniversary

The 50th anniversary of the daily vacation church school movement was observed Saturday at St. George's Protestant Episcopal Church, Manhattan, under auspices of the Protestant council of New York city. The celebration coincided with the opening of the four Saturday training institutes for prospective teachers in the summer school program. Guest of honor at the observance was Harry Emerson Fosdick, pastor emeritus of Riverside Church and student-principal of one of the earliest vacation church schools in the city. It was in 1901 that Robert G. Boville, executive secretary of the New York Baptist city mission society, started the vacation school movement that today reaches an estimated 5 million children in 62,000 churches.

Says Churches Must Work Where People Are

The "devastating revelation" of narcotics addiction in the city's schools underscores the need for strong churches to revive moral conscience, Kenneth D. Miller, president of the New York city mission society, told the St. George association of telephone employees' communion breakfast. "If we are

Theology Today

John A. Mackay, *Chairman, Editorial Council* **Hugh T. Kerr, Jr., *Editor***

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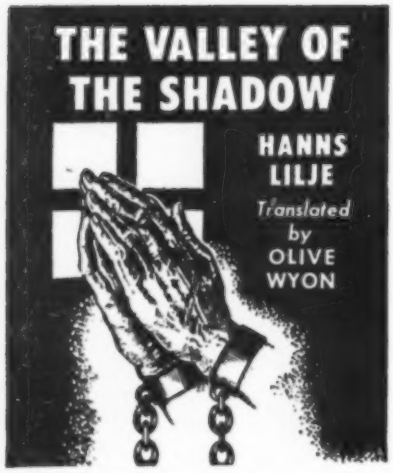

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to reach fellow citizens here in New York to whom religion means nothing and who have no moral standards, we must go after them," he said. "We must not be afraid of 'different' people and difficult situations." Dr. Miller said that churches must disregard race and color in dealing with the city's diverse population, and operate in slum areas as well as in prosperous neighborhoods. To do this, he added, the churches must work together. Before attending the breakfast, members of the association had participated in a communion service at St. Bartholomew's Protestant Episcopal Church.

And So Forth

The Big Brother movement of Greater New York reported this week that in 1950 its rehabilitation work among juvenile delinquents helped 2,081 "unwanted, unpiloted" boys "get back on the road" to useful lives. More than a third of the boys were referred to the organization by Children's court; the rest came from social agencies and "confused" parents.

June 10 was designated "Seth Bingham Day" at Madison Avenue Presbyterian Church in honor of its organist and choirmaster who is retiring after 38 years of service.

Riverside Church announced on Sunday that J. Gordon Chamberlin has become one of its ministers, with special responsibility for work among Columbia University's students and faculty.

For the past two Mondays, the Manhattan council of churchwomen has sponsored an interdenominational metropolitan missions training institute at Broadway Tabernacle (Congregational).

The permanent division on Lutheran cooperation in Latin America, sponsored by the National Lutheran Council, will begin operations this fall [see The Christian Century for Feb. 21, p. 228]. This is the council's initial venture in missionary work on behalf of its member churches. It has already appointed Fred W. Kern, pastor of Salem Lutheran Church, Fremont, Neb., to serve in Venezuela.

Trinity Lutheran Church, Brooklyn, on Sunday dedicated a $350,000 Christian education building as a memorial to the late S. O. Sigmond, who was its senior pastor for more than a quarter-century. The new building contains class and Boy Scout rooms, a kitchen, a parish hall, and a small prayer chapel dedicated to the memory of Chaplain Harry Montgomery, one of its pastors who was killed in World War II.

J. Henry Carpenter.

Elect Layman Moderator

United Presbyterian General Assembly Names Retired Ohio Druggist

Des Moines, June 1.—At its General Assembly here May 23-28, the United Presbyterian Church for the fourth time in its history elected a layman as its moderator. He is W. Kyle George, retired druggist of Youngstown, Ohio. T. Clifford Strangeway of Los Angeles was named vice-moderator.

Commissioners from Pakistan and Egypt were among those attending the assembly.

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The denomination's Board of American Missions reported that its former work with Negroes has been transferred from a separate department to the presbyteries, thus removing the last semblance of segregation.

Two attempts during the sessions to pass resolutions condemning compulsory military training in peacetime were voted down by bare majorities. A committee was appointed to study the advisability of establishing a new office of the General Assembly with a public relations department and perhaps a second clerk. A resolution directed to the National Council of Churches and denominational agencies requested that the cardinal Protestant doctrines be presented to the public in a positive, forthright manner to offset the "subtle propaganda against Protestantism in the secular press today."

The assembly commended Robert L. Larson, Iowa's attorney general, for the aggressive campaign he has conducted against gambling, vice and racketeering. It noted the request by the Evangelical church synod of the Nile for the services of this correspondent, pastor of First United Presbyterian Church, Oak Park, Ill., for two months this fall to launch a campaign in that synod for the promotion of Christian stewardship. The assembly accepted an invitation from the synod of Columbia to hold next year's sessions within its bounds. Whether Albany or Portland, Ore., will be the host city will be decided at the June meeting of that synod.

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Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Appointment with Danger (Par.) *Melodrama* featuring U.S. Postal Inspection Service. Its hero, probing murder of colleague in Gary, Ind., pretends willingness to sell out to suspects, joins them in plot to stage huge postal holdup. As subplot, his cynicism is undermined by nun who witnessed murder, identifies suspect—yet insists on charity. Tightly written chase film gains conviction from being photographed in actual locale of story. *Tough, expertly done,* yet often propelled by fortunate coincidence, always by iron nerve of hero. M,Y

Go for Broke (MGM) *Drama* extolling World War II exploits of famous 442nd regimental combat team, its members Japanese-Americans, many of them from detention camps, determined to prove their valor, their worth as citizens. Film does not attempt to give over-all picture; it goes with small group from early training days to phenomenal record in close combat in Italy and France, painting its members not as conscious heroes but as average Americans. *Does good service* by attempting to right wrongs visited on loyal group early in war, tells an exciting yet frequently humorous, warmhearted story. M,Y,C

Rawhide (Fox) *Melodrama* set at relay post on St. Louis-California stage line, where an escaped murderer and his henchmen take over, terrorize apprentice manager and marooned passengers—a woman and a baby—as they wait to waylay expected gold shipment. Things move *slowly yet suspensefully* toward expected climax. But because dialogue and situations are so labored, drawn out, you have plenty of time to ponder the plot loopholes, shallowness of characterizations. M,Y

BEST CURRENT FILMS

For Family: Beaver Valley, Cinderella, Father's Little Dividend, The Great Caruso, The Happiest Days of Your Life, I'd Climb the Highest Mountain, King Solomon's Mines, The Magnificent Yankee, Molly, Of Men and Music, Stars in My Crown.

For Mature Audience: All About Eve, The Bullfighter and the Lady, Born Yesterday, The Broken Arrow, Cyrano de Bergerac, The Halls of Montezuma, Hamlet, Harvey, Kim, The Men, Mystery Street, Payment on Demand, The Red Shoes, Seven Days to Noon, Tomahawk, Trio. 6-27-51

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